

DISCOURSE AND DISCOURSE ANALYSIS IN THE CONCEPT OF SOCIOHUMANITARIAN KNOWLEDGE

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Abstract

Purpose of the study: The aim of the scientific work is to develop a new theory of interdisciplinary discourse based on social and humanitarian knowledge. Today, there are many interpretations of the concept of discourse. This causes certain difficulties in its interpretation. Presentation of the discourse within the multidimensional socio-humanitarian category will allow us to generalize and systematize various approaches to its study, to reveal the sociolinguistic features of the mental-linguistic product in the future integration of social and humanitarian disciplines.

Methodology: The integrative socio-humanitarian theory of discourse analysis highlights the subjective-objective nature of discourse and actualizes the structuralist, poststructuralist, cognitive approaches and its study. The sociolinguistic concept of discourse analysis focuses on the method of synchronous diachronic study of discourse, a descriptive method of discourse analysis, and a comparative historical discourse analysis method.

Main findings: The study found that the theory of discourse, based on a number of humanitarian disciplines (philosophy, sociolinguistics, linguistics), indicates a transformation of the concept of discourse, as well as methods of discourse analysis. A multi-faceted humanitarian concept of discourse analysis is positioned in the post-structuralist, logical-philosophical, sociolinguistic vein.

Applications of this study: The presented integrative interdisciplinary theory of discourse will serve as an impetus for scientific research carried out in the framework of sociolinguistic knowledge. The ontological methodology of discourse analysis, combining the features of structuralism, post-structuralism, cognitivism, is of great practical importance in philosophy, linguistics of the text, communication theory, sociolinguistics, cognitive linguistics.

Novelty/Originality of this study: In the social sciences, there is no single understanding of the concept of discourse. Due to the variability of this concept, various theories of discourse analysis are put forward. For the first time in scientific work, the theory of discourse analysis summarizes the socio-humanitarian theories of discourse (structuralism, poststructuralism, cognitivism). It is demonstrated as a comprehensive research method that allows you to explicate a single utterance, text, as well as cognitive-communicative (speech-cognitive) activity.

Keywords: *Discourse, Discourse Analysis, Socio-Humanitarian Knowledge, Critical Philosophy, Sociolinguistics, Cognitive Linguistics.*

INTRODUCTION

The anthropocentric socio-humanitarian paradigm, which was established in the second half of the XXth century, drew attention to the human factor in the generation and reproduction of fragments of cognitive-communicative activity. The discourse in the interdisciplinary social sciences began to be interpreted as a super text reflecting the real life of people. The versatility of the discourse made it possible to identify it not only with the product of human social practices, "speech immersed in life" ([Arutyunova, 1990](#)) but also with the object of social humanitarian research.

The aim of the scientific work is to develop a new integrative socio-humanitarian concept of discourse, as well as the associated research method of discourse analysis. The scientific hypothesis is put forward in the scientific work that each discursive socio-humanitarian paradigm (philosophical, linguistic) can exist as an autonomous formation field, as well as complement and enrich other linguosocial discursive practices. The innovative concept of discourse emphasizes the continuity of various interdisciplinary approaches (structuralism, poststructuralism, cognitivism) that existed in the field of critical philosophy, sociolinguistics, and linguistics.

LITERATURE REVIEW

The first group of studies related to the concept of discourse is carried out both in a structuralist and in a poststructuralist manner. This is, first of all, the work of M. Foucault ([Foucault, 2004](#)). Discourse is understood by M. Foucault as speech activity, communication, the result of which is the text. Investigating the discourse, M. Foucault focuses on discursive formations, types of discourse, discursive elements and relationships.

The second group of scientific works devoted to the problem of discourse is logical and philosophical in nature. The outstanding representative of this scientific direction is the German philosopher and sociologist J. Habermas. According to J. Habermas, communication is a communicative practice, as a result of which people reach mutual agreement and understanding and fulfill their social roles ([Habermas, 2000](#)).

The third group of scientific papers analyzing discourse presents it from the point of view of actual problems of linguistics. In linguistics, the concept of discourse is interpreted in different ways. There are four main approaches: communicative, structural-syntactic, structural-stylistic, social-cognitive.

The communicative approach interprets discourse as verbal communication, which includes monologue, dialogues, and discussions (Karasik, 2000). Discourse is studied from the point of view of a communicative phenomenon by modern researchers (works by O.B. Sirotinina, V.E. Goldin, M. A. Yagubova, E.P. Zakharova, M.A. Kormilitsyna, E.Kh. Stolyarova, E.N. Shiryayev, V.V. Dementiev, T.N. Kolokoltseva, O.V. Alexandrova).

The structural-syntactic approach to discourse focuses on a piece of text, the formation of which should be more than a sentence (V.A. Zvegintsev, E. Benvenist). The structural-syntactic approach to discourse proposed by E. Benvenist was reduced to the distributive analysis of the text and was the result of the communication process (Benvenist, 2002).

The structural-stylistic approach to discourse is aimed at the explication of discursive practices in the structural-stylistic paradigm (works by O. B. Sirotinina).

A number of linguistic scientists are engaged in the study of discourse within the framework of the cognitive paradigm (works by V.I. Karasik, A.A. Kibrik, N.D. Arutyunova, V.V. Krasnykh, E.S. Kubryakova, L.M. Alekseeva, S. L. Mishlanova, M.A. Khrustaleva, T.A. Makarova). The cognitive paradigm represents discourse as a cognitive process, which finds its expression in linguistic forms. This position is followed by V. I. Karasik, who believes that discourse is, on the one hand, a mediator between speech, communication and cognitive activity, on the other hand, – a text that is a "dry residue" of linguistic and communicative activity" (Karasik, 2004).

Following the three scientific methodological approaches to the study of discourse, namely structuralism, poststructuralism, cognitivism, we will be able to put forward a new socio-humanitarian theory of discourse and discourse analysis, built in a synchronous diachronous multidisciplinary manner.

METHODOLOGY

The integrative socio-humanitarian innovative concept of discourse, made from the perspective of a complex interdisciplinary linguosocial education, focuses on the methods of discourse analysis that existed in different historical periods. The historical approach to the study of the theory of discourses reveals diachronous-synchronous sections of the development of knowledge, recorded in philosophical, social, linguosocial scientific treatises of the XX–XXI centuries.

The material of the study is the philosophical treatises of M. Foucault (2004), J. Habermas (2000), linguistic scientific works of O. B. Sirotinina (1994; 2003), V. E. Goldin (2003), M. A. Yagubova (2003), E. P. Zakharova (2000), M. A. Kormilitsyna (2000), E. Kh. Stolyarova (2000), E. N. Shiryayev (2000), V. V. Dementiev (2000), T. N. Kolokoltseva (2000), O. V. Alexandrova (2007), V.A. Zvegintsev (1976), E. Benveniste (2002), V. I. Karasik (2000; 2004), A. A. Kibrik (1994), N. D. Arutyunova (1990), V. V. Krasnykh (2002), E. S. Kubryakova (2012), L. M. Alekseeva (2013), S. L. Mishlanova (2009), M. A. Khrustaleva (2009), T. A. Makarova (2018).

The methodological foundations of constructing a multidisciplinary socio-humanitarian concept of discourse required the following research methods: 1) The discourse analysis method, which we understand as a way of interpreting the body of the text, as a result of which its linguistic and extralinguistic characteristics are identified and extracted; 2) The narrative or descriptive method, which is the main method of socio-humanitarian knowledge, with the help of which it is possible to justify and detail the discourse-analysis procedure proposed by philosophical and linguistic scientific schools of the XX–XXI centuries; 3) The comparative historical method aimed at identification of the identical and differential features of the theory of discourse analysis, formed in different historical periods (XX–XXI centuries); 4) Diachronous-synchronous method, expressed in the study of socio-humanitarian theories of discourse in different spatiotemporal coordinates. The diachronous-synchronous method actualizes discursive philosophical concepts, as well as modern linguistic theories of the XXIst century (communicative, structural-syntactic, structural-stylistic, cognitive); 5) The method of critical philosophy, which allows the analysis of discourse based on its positive and negative sides; 6) The communicative method, focusing on speech acts (statement, request, question) as the main units of discourse; 7) The structural-syntactic method, which is revealed in the structuring and systematization of language elements that enter into paradigmatic, syntagmatic, derivational synchronous relations at the level of studying syntax within one discourse; 8) The structural and stylistic method, involving the identification in the discourse of structural relations, relationships, interdependencies determined by certain language styles; 9) The cognitive method, aimed at the explication of cognitive structures of knowledge, which determine the internal and external form of linguistic units found in discourse.

The methodology for constructing a socio-humanitarian theory of discourse consists of seven stages. Each of the stages is a necessary methodological device, thanks to which the concept of interdisciplinary discursive practices acquires an innovative philosophical and poststructuralist, structural-syntactic, structural-stylistic, cognitive-communicative meaning.

The first stage is manifested in the discourse analysis of the philosophical scientific treatise of M. Foucault (2004), the fixation of such elements of the discourse as speech activity, as well as products of speech activity – text. At this stage, a critical analysis of the discursive elements enshrined in the philosophical discourse of M. Foucault.

In the second stage, a critical discourse analysis of the philosophical work of J. Habermas (2000) is carried out. Critical discourse analysis is based on the determination of spiritual and value norms, reflected in the discourse and predetermining the person's social and communicative practices.

In the third stage, we turn to the discourse analysis of linguistic works by V.I. Karasik (2000), O. B. Sirotinina (2003), V.E. Goldin (2003), M. A. Yagubova (2003), E.P. Zakharova (2000), M. A. Kormilitsyna (2000), E. Kh. Stolyarova (2000), E.N. Shiryaev (2000), V. V. Dementiev (2000), T.N. Kolokoltseva (2000), O.V. Alexandrova (2007), made in the communicative aspect. It is noteworthy that linguistic work carried out as part of a discursive communicative approach emphasizes the dynamic nature of the communicative situation, which is equivalent to the minimum unit of discourse space.

At the fourth stage, our discourse analysis of V.A. Zvegintsev (1976), E. Benvenist (2002) is an explication of text fragments, that is, a procedure for identifying hyper phase unity. Discourse analysis of text fragments is performed as part of the structural-syntactic approach.

At the fifth stage, a discourse analysis of the linguistic scientific works of O. B. Sirotinina (1994), is implemented. O. B. Sirotinina, in addition to the structural-syntactic direction to discourse, has been developed discursive theories that meet the standards of a structural-stylistic scientific approach.

At the sixth stage, the discourse of scientific works of V. I. Karasik (2004), A. A. Kibrik (1994), N. D. Arutyunova (1990), V. V. Krasnykh (2002), E. S. Kubryakova (2012), L. M. Alekseeva (2013), S. L. Mishlanova (2009), M. A. Khrustaleva (2009), T. A. Makarova (2018) is analyzed. These scientific papers reflect a cognitive discursive paradigm.

At the seventh stage, a complex multilevel socio-humanitarian concept of discourse is constructed, which includes both the philosophical post-structuralist theory of discourse by M. Foucault, J. Habermas, and modern linguistic (communicative, structural-stylistic, structural-syntactic, socially-cognitive) discursive models.

RESULTS

Scientific research has demonstrated a multi-faceted socio-humanitarian theory of discourse. The discourse presented by us as a complex linguistic-social diachronous-synchronous construct reflects the philosophical paradigm of knowledge of the XX–XXI centuries. The theory of discourse that we have proposed is characterized by interdisciplinarity in the field of humanitarian scientific thought. It integrates post-structuralist, linguistic-communicative, structural-stylistic, structural-syntactic, socio-cognitive discursive strategies, which are the main methodological theoretical bases. The discursive socio-humanitarian theory, which concentrates philosophical as well as linguistic knowledge, is presented in the following model:

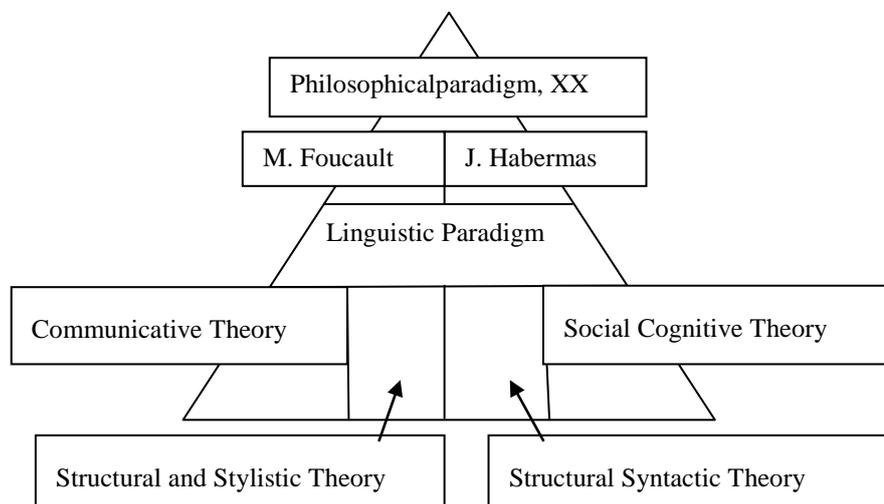


Figure 1: Discursive socio-humanitarian theory of the XX–XXI centuries

The innovative discursive model of socio-humanitarian knowledge illustrates a comprehensive approach to the theory of discourse and the method of discourse analysis. The scientific work confirms the scientific hypothesis that a single discursive socio-humanitarian paradigm (philosophical, linguistic) can form closed formation areas, as well as correlate with other linguosocial theories of discourse. The study notes that the integrative socio-humanitarian model of discourse is embedded in the diachronous-synchronous space-time continuum, which creates an additional opportunity to study discursive theories and methods of discourse analysis at the turn of the XX–XXIst centuries.

The socio-humanitarian theory of discourse, which we position as a multifunctional linguosocial complex, consists of two micro-formations:

1. Philosophical discursive education;
2. Linguistic discursive education.

The first represents the philosophical point of view of the concept of discourse, expressed by the post-structuralists M. Foucault, J. Habermas. The merit of the philosophers of the era of poststructuralism was that they managed to combine speech activity, communication, and also text into one discursive space (Foucault, 2004). In addition, the philosophical discursive paradigm laid the foundation for a critical examination of discourse, which meant the emergence of a new subjective-objective direction in the study of discourse. S. L. Mishlanova and M. A. Khrustaleva point out that J. Habermas interpreted the discourse as one of the types of communication that suggested a "rational critical consideration of the values, norms, and rules of public life" (Mishlanova, Khrustaleva 2009). As we see, philosophical discursive micro-education served as a necessary component of the integrative socio-humanitarian theory of discourse of the XX–XXIst centuries.

The second micro-education reveals the linguistic discursive paradigm: V. I. Karasik (2000;2004), O. B. Sirotinina (1994;2003), V. E. Goldin (2003), M. A. Yagubova (2003), E. P. Zakharova (2000), M. A. Kormilitsyna (2000), E. Kh. Stolyarova (2000), E.N. Shiryaev (2000), V. V. Dementiev (2000), T. N. Kolokoltseva (2000), O.V. Alexandrova (2007), V.A. Zvegintsev (1976), E. Benveniste (2002), V. I. Karasik (2000; 2004), A. A. Kibrik (1994), N. D. Arutyunova (1990), V. V. Krasnykh (2002), E. S. Kubryakova (2012), L. M. Alekseeva (2013), S. L. Mishlanova (2009), M. A. Khrustaleva (2009), T. A. Makarova (2018). In its turn, the linguistic discursive paradigm is divided into four scientific areas:

1. Communicative
2. Structural-syntactic
3. Structural-stylistic
4. Cognitive

Communicative discursive direction of activity, expressed in the desire to highlight the speech act, speech activity, the intentions of those speaking in the discourse (works by V. I. Karasik, O. B. Sirotinina, V. E. Goldin, M. A. Yakuba, E. P. Zakharova, M. A. Kormilitsyna, E. Kh. Stolyarova, E.N. Shiryaev, V. V. Dementiev, T. N. Kolokoltseva, O.V. Alexandrova). A communicative approach to discourse focuses on a communicative phenomenon, that is, "intermediate education between speech and a specific verbalized text" (Karasik, 2000, p.26).

Discourse, as well as discourse analysis, presented in the light of the structural and syntactic direction, is determined on the basis of identifying systemic links of language elements that exist within one or more sentences (Zvegintsev, 1976; Benvenist, 2002).

Speaking about the structural-stylistic approach to discourse, it should be noted that it is interpreted as a formatted model for the integration of structural relations, language elements, stylistically marked subordinations (Sirotinina, 1994).

A social-cognitive or cognitive approach to the study of discourse is revealed in an attempt to explain social-discursive practices through the identification of cognitive structures, information blocks of knowledge that a person operates in the process of thinking (Karasik, 2004; Kibrik, 1994; Arutyunova, 1990; Krasnykh, 2002; Kubryakova, 2012; Alekseeva, 2013; Mishlanova, 2009; Khrustaleva, 2009; Makarova, 2018).

Thus, we can observe the multifaceted linguosocial concept of discourse, which combines both the philosophical discursive formation of poststructuralism and the structural, communicative, as well as the cognitive-linguistic paradigm.

DISCUSSION

The discursive concept of socio-humanitarian knowledge, based on philosophical as well as linguistic scientific thought, seeks to overcome the difficulties of determining the concept of discourse and related discourse analysis. However, some contradictions caused by the misinterpretation of the definition of discourse cannot be avoided. Note the most important opinions that have developed in the interpretation of philosophical as well as discursive linguistic practices.

It was stated above that in the philosophical discursive space, post-structuralist concepts of M. Foucault and J. Habermas strive to overcome subjectivity and emphasize the dominant position of subjective-objective relations of discursive formations (Foucault, 2004; Habermas, 2000).

Noting the specifics of M. Foucault's post-structuralist-discursive projection, attention should be paid to the fact that a philosopher is a unit of discourse analysis in a separate statement (Foucault, 2004). In his philosophical treatise, he writes: "I decided to describe the statements in the field of discourse and all the relationships that they generate" (Foucault, 2004, p. 8). In contrast to M. Foucault, J. Habermas considers the communicative situation to be the minimum discursive unit (Habermas, 2000). The discourse in the views of M. Foucault is a separately taken statement that predetermines speech activity, the result of which becomes a text (Foucault, 2004). For M. Foucault, when explicating the post-structuralist concept of discourse, it was important to emphasize the variability of discursive formations, discursive elements and relations.

J. Habermas, continuing to develop the discursive post-structuralist model, modifies it at the angle of logical-critical philosophy. The German philosopher and sociologist J. Habermas reveals a complex discursive education at the junction of the integration of objective-subjective, communicative-cognitive, as well as linguistic realities: "The place of a lonely-standing subject, which goes to objects and makes itself an object of reflection, is replaced not only by the idea of cognition mediated by linguistic expression and correlated with action but the cumulative relationship of everyday practice and daily communication ... " ([Habermas, 2000](#), p. 11). According to J. Habermas, discursive space is a communicative practice of individuals, as a result of which mutual social agreement has been achieved ([Habermas, 2000](#)).

In the linguistic discursive paradigm of the XX–XXIst centuries, some debatable issues are also examined in relation to the identification of the concept of discourse. When interpreting a discourse, a communicative, structural-stylistic, structural-syntactic, communicative discursive scientific school is operated on.

The communicative discursive scientific school presented in the works of V. I. Karasik, O. B. Sirotinina, V. E. Goldin, M. A. Yakuba, E. P. Zakharova, M. A. Kormilitsyna, E. Kh. Stolyarova, E.N. Shiryayev, V. V. Dementieva, T. N. Kolokoltseva, O. V. Alexandrova. The communicative approach treats discourse as speech communication, which includes a monologue, dialogue, and discussions ([Karasik, 2000](#), p. 25). V.E. Goldin, O.B. Sirotinina, M.A. Yagubova interpret the discourse in the form of a speech event that needs to be reproduced ([Goldin, Sirotinina, Yagubova, 2003](#), p. 56). Discourse in the aspect of communicative action projects the allocation of a holistic communicative category with autonomy. This point of view is shared by E.P. Zakharovo, who notes that "the communicative category is a category of verbal communication and is opposed to the category of linguistic, functional-stylistic, rhetorical" ([Zakharova, 2000](#), p. 13). M. A. Kormilitsyna expresses a different opinion. The researcher is convinced that the communicative act is a tool for fixing speech reflection. M. A. Kormilitsyna cites a fragment of the Literary Newspaper, in which she distinguishes nominations explicating the speaker's speech reflections:

In fact, not the last question, who do we call terrorists? The same people are militants for one, and independence fighters for the other. Who are those unfortunate people who run along the roads from bombs, grabbing an armful of children - refugees or displaced persons? ([Kormilitsyna, 2000](#), p. 20)

V.V. Dementyev considers the discourse in the context of the communicative situation of "indirect communication" of two subtypes: the immediate situation of "indirect communication" and the opromeded situation of "indirect communication" (determined by particular cases of communicative (genre) intention ([Dementiev, 2000](#), p. 34). A characteristic feature of discourse, which relates to a certain communicative situation, is its dynamic nature. According to O.V. Alexandrova, the dynamic nature of discourse, his extra-linguistic orientation distinguishes him from the text. "Discourse, being a dynamic process reflecting the functional features of speech, has, at the same time, all the properties of its pragmatic, expressive and cognitive properties ([Aleksandrova, 2007](#), p. 452).

Structural-syntactic approach to discourse ([Benveniste, 2002](#); [Zvegintsev, 1976](#)) focuses on a fragment of the text, greater than the sentence. From the point of view of V. A. Zvegintsev, discourse is nothing but a super-phrasal unity possessing "all the features that two or several sentences possess in the semantic connection and which form an explicit discourse" ([Zvegintsev 1976](#), p. 170–171). E. Benveniste, being one of the first representatives of the linguistics of the text, understood the discourse in the unity of the two components – the instrument for implementing the language system and the result of this realization – text. The structural-syntactic approach to the discourse of E. Benveniste was reduced to the distributive analysis of the text ([Benveniste, 2002](#), p. 130) and was the result of the process of communication.

The structural-stylistic direction in the study of discourse focuses attention on non-textual colloquial speech, in which parts, associative links, context are singled out. O.B. Sirotinina emphasizes that discourse is represented in the form of "consciously organized speech", the result of which is a text that performs "a real realization of the speech intention" ([Sirotinina, 1994](#), p.105).

Cognitive linguistic discourse represents the quality of the process and the result of the functioning of cognitive structures, operational quanta of knowledge. V. V. Krasnykh positions discourse in the form of a linguistic phenomenon, in which "the most diverse aspects of not only language but also linguistic thinking are simultaneously realized" ([Krasnykh, 2002](#), p. 11). V. V. Krasnykh emphasizes that discourse is "verbalized recitative activity, which appears as a set of process and result and has two plans: the actual linguistic and linguistic-cognitive" ([Krasnykh, 2002](#), p. 10). As we see the course from the standpoint of cognitive science is a speech-activity, the result of which is the text. As N. D. Arutyunova rightly notes, discourse is mental activity reflecting a fragment of reality ([Arutyunova, 1990](#)). A. A. Kibrik focuses on the fact that discourse and the discourse analysis attached to this concept can rightfully be considered a separate linguistic discipline. A cognitive linguist expresses the idea that discourse is central to linguistic research along with the study of morphemes, phrases, sentences ([Kibrik, 1994](#), p.127). E.S. Kubryakova, justifying the cognitive-discursive direction of socio-humanitarian knowledge, formulates the concept of discourse in the form of a method for "describing a language in a multidimensional space with a moving coordinate grid that includes a time parameter" determined by cognitive structures ([Kubryakova, 2012](#), p. 122). Following E.S. Kubryakova, T.S. Makarova identifies the discourse as "verbalized speech-cognitive activity of a special sphere" immersed in the space-time continuum" ([Makarova, 2018](#), p. 114). S. L. Mishlanova, M. A. Khrustaleva interpret the discourse as "a procedural, activity phenomenon that manifests itself in a special field of knowledge and is realized in language and texts" ([Mishlanova, Khrustaleva, 2009](#), p. 31). L. M. Alekseeva is inclined to the

opinion that the cognitive nature of the discourse makes it possible to process knowledge about the external world, extracting "output" knowledge and moving beyond the boundaries of the sign (Alekseeva, 2013). In other words, discourse develops a sign and acquires new meanings for it, which contributes to the evolution of the person himself.

CONCLUSION

Summing up the scientific research, it becomes obvious that discourse identification problem in social and humanitarian knowledge depends on the evolution of the concept of discourse and the methodological method of discourse analysis. There are three main directions in the study of discourse. The first, sociolinguistic, treats discourse from the position of post-structuralism M. Foucault. The second is based on the logical-philosophical theory of the German philosopher and sociologist J. Habermas. The third is the discourse from the standpoint of linguistics in the framework of communicative, structural-syntactic, structural-stylistic, and also social-cognitive approaches.

It should be noted that the socio-humanitarian scientific discursive concept of the XX–XXIst centuries is characterized by an integrative linguistic and philosophical nature. The theoretical basis and foundation of the discursive concept of socio-humanitarian knowledge was the post-structuralist philosophy of M. Foucault, as well as the critical logical and philosophical theory of J. Habermas. The linguistic scientific paradigm, which absorbed philosophical poststructuralist ideas, has integrated communicative, structural-stylistic, structural-syntactic, as well as cognitive discourse schools of science into a single complex. As we see, the discourse from the position of sociolinguistics is speech activity, communication, text.

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